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Grimké. The Power and Value of the
Sunday School System. 1834

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March, 1. 1834. *Social Inquiry*
from the Author

A D D R E S S
ON
THE POWER AND VALUE
OF
THE SUNDAY SCHOOL SYSTEM
IN EVANGELIZING HEATHEN
AND
RECONSTRUCTING CHRISTIAN COMMUNITYS,
AND ON THE
SOUTHERN ENTERPRISE
OF
THE AMERICAN SUNDAY SCHOOL UNION.

—♦♦♦—
BY THOMAS SMITH GRIMKE.
—♦♦♦—

PHILADELPHIA.

1834.



*The gift of Mrs. Quincy
Feb. 25, 1837.*

A D D R E S S

ON

THE POWER AND VALUE

OF

THE SUNDAY SCHOOL SYSTEM

IN

EVANGELIZING HEATHEN

AND

RE-CONSTRUCTING CHRISTIAN COMMUNITYS,

BY

AN IMPROVEMENT OF THE RELIGION AND MORALS, THE EDUCATION AND LITERATURE, AND THE SOCIAL, CIVIL AND POLITICAL INSTITUTIONS OF EVRY PEOPLE:

AND

ON THE SOUTHERN ENTERPRISE

OR

The American Sunday School Union.

DELIVERED IN THE LUTHERAN CHURCH, CITY OF CHARLESTON, ON MONDAY EVENING, MARCH 17, 1834,

BY THOMAS SMITH GRIMKÉ.

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PHILADELPHIA:

1834.

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Pres. Quincy

PROCEEDINGS.

On Monday evening, March 17, 1834, a meeting of the friends of Sunday Schools was held in the German Lutheran Church in the City of Charleston : THOMAS NAPIER, Esq. presided, and Messrs. A. C. SMITH and JOHN DICKSON were Secretaries. The meeting was addressed by Rev. J. E. Welch of the Baptist church, and Rev. Simpson Shepherd of the Methodist church, both agents of the American Sunday School Union. In the course of the evening the following resolutions were offered by THOMAS S. GRIMKE, and sustained by the Address which follows them:

1. **RESOLVED**, That the Sunday School System, in its leading features of benevolence, practical wisdom and piety, is eminently conformable to the genius and spirit of the Gospel.
2. **RESOLVED**, That Christianity is the best foundation of Society and Government—that the Sunday School System is one of the most interesting and efficient instruments for the advancement of religion; and that Sabbath Schools do therefore deserve the patronage of the sagacious statesman and the good citizen, as of incalculable value, in the preservation of our civil and political institutions.
3. **RESOLVED**, That the Sunday School System is an inexhaustible fountain of youthful piety, and Christian knowledge, and must exercise a powerful and wide spread influence, in purifying, enlightening, and strengthening the Christian Church.
4. **RESOLVED**, That the value of the Sunday School System is still further enhanced, when we reflect on the extended and durable influence which it is fitted to exert in the Christianization of the world.
5. **RESOLVED**, That the Sunday School is but a part of the vast system of enlightened Christian benevolence, which is scattering every where the Bible, Tract, Missionary and Sunday School ; and that the Sabbath School, as the true basis of all the rest, is entitled to our prayers, approbation, and patronage.
6. **RESOLVED**, That the American Sunday School Union is an honor to our age and nation ; one of the shining lights which adorn the Christian Church in our day : and that it merits our sanction of its objects ; our gratitude for its services ; and our liberal support in the accomplishment of its wise and benevolent plans.

7. **RESOLVED**, That we have beheld with deep interest the efforts of the American Sunday School Union, for the establishment of Sunday Schools in the Valley of the Mississippi; but we naturally regard the South as equally entitled to a share of its enterprising benevolence: and we therefore welcome, as Christian friends and benefactors, the Agents it has sent forth to labor for our benefit, through all the Southern portion of the Union.

8. **RESOLVED**, As a cordial acknowledgment of the value of their object, and in order to give a greater efficiency to this truly noble and benevolent enterprise, that subscriptions or donations be now applied for to this assembly: and that whatever sum may be raised, be expended in the purchase of books, for the Depository of the South Carolina Sunday School Union in this city, to be furnished at cost and charges, to such schools, as may be established in the progress of the Southern enterprise of the American Sunday School Union.

9. **RESOLVED**, That ten gentlemen be now appointed by the Chairman of this meeting, to carry into execution the preceding resolve.

The resolutions were seconded by the Rev. Dr. McDowell, and, after some pertinent remarks from him, were adopted.

ADDRESS.

THERE was an island, in a remote corner of the ocean. Amid the solitude of that boundless sea, it stood a monument of the grandeur and beauty, which the Creator has scatterd through every region of the earth. There was the Alpine range, sublime in its elevation, radiant with its snow-crownd summits, and magnificent in the forest robe, which clothd the mountain slopes. There was the spacious plain, whose amphitheatre of hills encircled and protected all its luxuriance and variety. There was the noble river, which rushd from the mountain fastness, thunderd down the waterfall, swept in majesty through wood and vale, and heavd back the ocean with its flood. There was the savage glen, the wild scenery of cataract and cliff and shatterd rock; the romantic vally, and the beautiful grove. And there the ocean rolld around this emerald isle with all the melody and light of its summer waves, with the gloom and the dirge of the winter storm.

That isle was inhabited by a race, at once artless in manners, kind in their affections, and obedient to the dictates of natural justice. Ignorant of all but what nature taught them, and the imperfect traditions of distant ages had transmitted, they had never seen the face, nor heard the voice of civilized man: with all the simplicity of a patriarchal form of government and a state of society founded on the model of pastoral life, they livd without a knowledge of the human family, and of the world inhabited by so many millions of their race. To them were equaly unknown the crimes, the vices, the follys of civilization: and still less did they even suspect the existence of the arts and sciences, which elevate, purify and adorn cultivated man. The sun had risen and set upon them and their fore-

fathers, for many a century; but as they walkd on the level beach or sat on the towering cliff, had they beheld aught on the bosom of the deep, save the sea bird, or the floating weed, or the water spout traveling along the horizon. But the days of ignorance and simplicity were now to pass away forever: and civilized man was soon to appear before them, in all the power and glory of his marvelous achievements.

The day came, and to the feather-cinctured chief and the simple islanders around him, there appeard, as it were, a little cloud in the East, rising and spreading, till it seemd a self-moving tower, white as a wreath of snow, advancing towards them. They had seen the water-spout spring up from the deep or drop from the clouds; but never had such an object fascinated their curiosity or kindled their amazement. With what delight and astonishment they gazed, we may strive to imagin, but shall never realize. She came, the merchant ship of a distant shore: and pausd in her onward career, to enquire what the children of nature had to give in the exchanges of commerce. For the first time in the history of that island, civilized man was beheld on its shores: and the trader with keen and practiced eye examind the land and the sea, the forest and the river. But all was barreness to him, and in a few hours he passd away to return no more. A few months elapsd and another such object was seen to glide along the horizon, and as it turnd with the shifting breeze, the nativs again beheld the ship of the stranger beside their shore. She came, bearing around the world in the fulfilment of enlightend plans, the messengers of art and science. They had come forth out of the bosom of imperial citys to travers the ocean and visit every land, that the college and the cabinet, the museum and the botanic garden, the laboratory and the workshop might be enrichd by the treasures and discoverys of evry clime. But the arts and sciences had achievd no victorys there: and nature, grand and beautiful as she was, offerd nothing that was not common to a hundred isles. She also passd away on her voyage of discovery, to be seen no more. A few years had glided away, and the simple islanders beheld *the same spectacle*, the self-moving wingd dwelling of the

stranger. It was the battle ship of a great nation: and she came to bear from realm to realm, the emblem of sovereignty and might. She came in her pride and power, in her glory and beauty. She anchor'd near that island to honor the birth day of her monarch. The martial music pourd its magnificent melodys along the winding shore and through the forest depths. The flags of a hundred nations waved in the breeze while the broad ensign of a monarch's dominion unrolld its gorgeous drapery and chalengd the admiration of the children of nature. But when the unseen cannon sent forth its lightning flash, and the voices of many thunders, the islanders fled away panic stricken, or bowed down to the earth, to worship the delegates of Godlike power. The merry dance and the festiv song had closed, and as she swung with the tide, the nativs beheld at her prow, the giant statue of the trident-scepterd Neptune. In a few moments the flags disappeard; the canvas again wingd her for flight; and like a giant rejoicing to run his course, she bade adieu forever to a land where ambition saw nothing to covet and power nothing to subdue.

Years had elapsd, and the floating palaces of the stranger, with their grandeur, and beauty, and terrors, had been wrought into many a story by credulous old age: and had decorated the artless verse of many an island bard. A third generation had succeeded, and often did they long to behold the miracles, with which legendary lore had delighted them in childhood and youth. At length the moment came. It was amid the shades of night that a ship unseen, unnoticed, anchor'd beside their shores. No object was visible; but through the gloom and silence of night, the furling of the sails, the plunge of the anchor, and the music of the wind amid the shrouds, were waisted to the land. At midnight the deep-toned bell was heard,

"Swinging slow with solemn roar,
Over the wide water'd shore."

The artless savage stood listning with intense curiosity, and bewilder'd in amazement, yet without terror. The dawn came, and he beheld with rapture the wonderful object, which had kindled his imagination in the tale of the nursery and the song of the savage poet. Still all was silence, and as she lay motionless,

lifeless, on the calm bosom of the deep; she seemd to be the plague ship, tenanted only by the dead. The brightning East bespoke the near approach of sunrise: yet still no sound was heard, no boat was seen approaching the land. What stranger was this? Was it the merchant vessel or the discovery ship, or the man of war, returnd to visit again the island solitude? Was it a corsair, outlawd by the nations; or a privateer, the licensd pirate of civilization; or the mutiny ship, taking refuge from public justice, in the recesses of the sea? Those had forgotten the savage in his beautiful wilderness: and these had not wanderd so far from the highways of navigation. Not one of them was there; for as the sun arose above the waves, music, never heard before, filld the soul of the savage with solemn awe, with mysterious delight. It was the morn of the Savior's nativity, and was usherd in as became the bearer of glad tidings, the missionary ship.

"The organ came gathering and rolling its thunder,
Yet wanted not intervals calmer of wonder:
And stops of low sweetness, like winds when they fall,
Or voices Elysian, that come with a call."

The melody died away upon the breeze, and then came the clear deep-toned voice of the missionary, as the morning prayer ascended to the throne of grace, in praise, thanksgiving and supplication. Thus passd the day, and still not a human being approachd the land. The sanctity of the Sabbath restraint the curiosity of all, who dwelt in the ship of missions. Who can realize the inquisitiv anxiety, the surprise of the simple nativ, as he walkd from morn to evening along the beach, and calld to mind the landing scenes which legend and song had recorded in his memory. At length another morning came. The matin services had returnd thanks for their preservation amidst the storm, and the coral reef, and the treacherous calm: and had besought a blessing on the dedication of themselves to the conversion of the heathen. They entreated with many tears of faith and hope, that the heathen island before them might "rejoice and blossom as the rose," and "the wilderness and solitary place might be glad" through their labors. The boat was

mann and the self devoted servants of the gospel hastend to the adopted home of themselves and their children.

What a contrast was this to the like events, in the long-past years of that Island's history. The trader and the discovery ship and the man of war, had sent forth their inhabitants amid the thunder of cannon and the bright flashings of armor to awe the simple savage. The drum, and the horn, and the trumpet, had poured out their music, mingling the fierce tones of proud defiance, with martial melodys, that enchanted the ear. But as the mission boat approachd the shore all was grave and silent, till from a hundred voices on the deck, clear and fervent, ascended the eloquent and touching poetry of Heber:

“ From Greenland's icy mountains
From India's coral strand:
From Afric's sunny fountains,
That roll on golden sand.”

O! what a contrast was this! to the scenes which the island savage of another age had beheld on his shores. The merchant came but he had passd away, and had forgotten forever the simple nativ. There neither gold, nor silver, nor the wealth of agriculture, nor the riches of manufactures offerd rewards to his enterprise! What had he left behind him but the hawksbill, and the colored bead, and fragments of the broken mirror? The philosopher had come; but there he had found neither art nor science; nothing to kindle his emulation, to shed light upon his theorys, or illustrate his experiments. He too vanishd from the land of nature's children. And what had he bequeathd to them, but the remembrance of the wonders he had displayd, in the telescope and the magnifying glass, in the prizm, electricity, and the compass? The warrior had come, and he also had disappeard to revisit that coast no more. There he had met with no fortified citys, no disciplind troops, no battle ship all glorious in the panoply of war. What memorials of him remaind behind, but the splinterd rock and the shatterd forest, which told of his marvelous engins that rivald the thunder and lightning of the skies? What recollections had he left behind, but of the flying ball that leapt from

wave to wave, 'till it vanishd in the distance? The image of him was the image of the mighty and the terrible, he was rememberd like the eagle in the sheep-fold, for "the terrors of his beak the lightnings of his eye." All those had departed and left behind them no memorial of duty, compassion or usefulness. To them it had never occurrd that the heathen island was the home of their brothers. They had never reflected that wealth, and science, and power are gifts of the Most High: and that all are commanded to be the servants of his pleasure, and ministers of good to their fellow-men. They all had forgotten that island, or rememberd it only to tell of the simplicity of its people, of the grandeur and beauty of its scenery, or of its burial in an ocean solitude. But the missionary came to acknowlege the heathen, as bone of his bone, and flesh of his flesh, children of the same common Father, a God infinit in wizdom, power and goodness. He came to live and to die there for the conversion of the pagan savage into Christian civilised man. He came to bless and not to curse: he came not to abandon them in caprice or in disgust, in anger or in despair. He came—a servant, brother, friend.

Behold the missionary seated in the chieftain's hall, or in the council chamber of barbarian wisdom. He tells not of the might of his own country in arms; of her commerce, encircling the globe; of an empire, on which the sun never sets. He tells not of the miracles that science has wrought; nor of the splendid achievements of the fine arts; nor yet of the theatre of wonders, exhibited by civilized life, in the structure of society, and the administration of government. He came to speak of the history of man, as reveald in the scriptures; of his creation and fall; of his redemption and glorious destiny. He told of the spirit that moved on the face of the waters; of the breath of life breathed into Adam, of man created in the image of his Maker. He spake of the garden of Eden; of the tree of the knowlege of good and evil; of the fall and banishment of Adam and Eve; and of the flaming sword, that guarded the way to the tree of life. He told of the deluge and the storm of fire, that consumd the citys of the plain; of the fa-ther of the faithful and the sacrifice on Moriah; of angels as-

cending and descending at Bethel; of the dreams of Joseph, of the treachery of his brothers; and of his glory at the Court of Pharaoh. The long dark night of Egyptian bondage: the miraculous plagues; the pillar of cloud and of fire; the commandments given on Sinai; and all the fearful prodigies and merciful deliverances, from the opening of the Red Sea to the vision from Pisgah, and the miraculous overthrow of the walls of Jericho, furnish'd ample materials for awakening and gratifying the intense curiosity of savage man. But the missionary paus'd not there; for a long line of judges and monarchs, the Psalmist of Israel and the destroying angel; the temple of Solomon and the ascent of Elijah; the den of lions, the seven fold fury of the furnace, and the miraculous hand that wrote the destruction of Belshazzar; all in turn ravish'd the ears of the simple islanders. But when he told of the destruction of the temple, of the desolation of Jerusalem, and the captivity of the chosen people: of the sacrilege of Antiochus and the victory's of the Maccabees, joy and grief, indignation and triumph alternately, swelld the bosom of the artless child of the forest. Compared with such a history, what were the scatterd relics, the legendary fragments, which tradition had preserv'd for those islanders? a deep and solemn awe overshadowd their souls, as they listend to a narrativ, so abundant in illustrations of the majesty, power and justice of God.

But what a conflict of tender and affecting emotions, of sorrow and pity, of admiration and gratitude thrill'd every heart, as the missionary traveld over the scenes of the Savior's life. He told of the vision of Zacharias and of Gabriel's visit to Mary; of the glory that shone around the shepherds, and of the wise men led by the star in the east; of the birth of Jesus, the massacre of the Innocents and the flight into Egypt. He spoke of his baptism in Jordan, of the opening heavens, of the descending spirit, of the marvelous voice "this is my beloved Son." He spoke of the countless miracles, which attested at once his wisdom, power and compassion: and of that heavenly sermon, more precious than all the teachings of philosophy, and all the commands of the legislator. He spoke of a life spotless and benevolent, the only life that has ever been the

testimony of a divine being. He told of the Passover and the institution of the Supper; of the agonys of Gethsemane and the perfidy of Judas; of Christ rejected and Barabbas deliverd; of the crown of thorns and the mockery of the scepter and purple robe; of the crucifixion on Calvary, and the sepulchre in the garden. Tears and sighs choked his utterance, as he spoke of the hardness of heart and the deep ingratitude of the lost sheep of the house of Israel: But his soul, went rejoicing on its way, when he told of the marvelous resurrection, of his appearance on the Galilean mount, of his last command to preach the gospel to every creature, and of his glorious ascension. And how did the missionary's spirit kindle within him, as he spoke of the rushing wind and the cloven tongues of fire; of Peter in prison and his angel-deliverer; of the martyrdom of Stephen and the conversion of Paul; of the midnight earthquake and the rocking prison; of the vision of the Macedonian and of the mourning on the Milesian shore. He spoke of three thousand Jews converted in a single day; of the despised Samaritan and the unclean Gentile, brought together as children of one common father, into the one fold of the one Shepherd. He told of the purification of Paul, of the conspiracy against his life, of Felix as he trembled, and the confession of Agrippa; of the appeal to Cæsar, the shipwreck of Paul, and his residence in the capital of the Cæsars. He told of the siege and destruction of the Holy City; of the conflagration of the temple; of the bondage of the chosen people; of their banishment from the land of Canaan, and their dispersion to the four winds of heaven. He mournd and wept over the calamitys of the children of Israel, in the execution of divine judgments and the fulfilment of prophesy. And how did he glory and rejoice in the spread of the gospel throughout the Roman empire; in the faithfulness and zeal of apostles, evangelists and pastors; in the constancy and sufferings of martyrs and confessors. And with what fervid eloquence did he contrast the grandeur and power of the Roman empire; her wars of selfishness and ambition; her battle fields of robbery and murder; her tyranny, insolence and oppressions,—with the love, humility and faith; with the pure, forgiving, benevolent spirit; with the persecu-

tions and tortures; with the self sacrifice, in every form, of the primitiv Christians.

The simple islander heard with amazement the story of his race. He mournd or rejoiced, as the missionary told the tale of sorrow shame and ruin, or of glory to God on high, on earth peace, good will towards men. But suddenly the missionary pausd. He bowd down his head in grief and confusion of face; as he lookd onward from those early ages of honour and beauty, of truth, simplicity and virtue, to the deformitys and corruptions of the church, to the crimes, ambition and selfishness of Christian rulers; to their wars of conquest, plunder and revenge; to the ignorance, vices and self-debasement of Christian communitys; to the worldly spirit, the unchristian temper, the intolerance, the temporal power, luxury and wealth of the clergy; and to the utter forgetfulness and abandonment of the great duty to evangelize the heathen world. Well might he pause and be filld with grief, and mortification, and amazement, in the presence of the very heathen, who had been thus forgotten by Christian love, compassion and faithfulness. Well might he pause, and his soul overflow with holy indignation and pious sorrow, as he compared the history of the Christian world, written in characters of fire and blood; with the love, humility and peace that breathe through the sermon on the mount, and mark the life and death, the resurrection and ascension of the Redeemer. Who can express the astonishment, the curiosity, the concern of the Pagans around him? Who can tell the artless tears that filld their eyes; the expressiv sympathy that animated every face; the deep pathos of many a voice, as they askd the reason? What answer could the missionary give, but to reveal all the darkness and ingratitude, all the unfaithfulness and corruptions, all the public crimes and private vices of Christian nations.

What tongue shall paint the astonishment and indignation of the islanders? Behold the venerable chiefs, the aged counsellors, the simple hearted croud are rising to depart. What shall the missionary do at this moment of gloom and despair? How shall he command the attention and win back the confidence of those whom he came so far to serve? What could his

fellow laborers do; what could his wife, his sisters do, to comfort and strengthen him? He saw that human help was vain; his thoughts ascended to heaven; he knelt down and pourd out his soul to the God of light, and life, and love. "The effectual fervent prayer of a righteous man availeth much." The solemnity, the ardent intercession, the pathetic tones of the missionary gatherd again the islanders around him. Strength and encouragement were vouchsafed him from on high. Again they listend, as he confessd, with sighs and tears, the ignorance, ingratitudo and sins of the Christian world through many a century. But he pointed out the causes, in the ambition and selfishness of rulers in church and state; in the ignorance of the great mass of the community; and in the substitution of human opinions, ceremonys and superstitions, for the truth and simplicity of the Gospel. And then he unfolded the glorious page of the Reformation; the second birth of the Christian church; her trials, sufferings and triumphs; and her regeneration in doctrin, disciplin, and worship. The day spring from on high again visited the earth: and the way was prepared for the wonderful development of the providence of God, in the accomplishment of his prophesys. The missionary saw that the thick darkness which had so long shrouded the Christian world; that all their sins against God, their fellow men and themselves, had sprung from ignorance of the Bible and disregard of the precepts and example of the Savior. But he saw that the Christian church had arisen and cast off the lethargy of ages: that the clergy and private Christians were multiplying and extending evry where the means of Christian usefulness, and the enterprises of Christian benevolence. He saw that the church was no longer armd with the sword of the warrior and the torch of persecution. He saw that Christians, no longer the absolute slaves of prejudice, and superstition, and sectarian jealousy, had begun to dedicate themselves to the service of God and the conversion of the world. He saw that the glorious instruments they employd were worthy of the beauty, simplicity and zeal of the primitiv ages. *Above all*, he beheld in the SUNDAY SCHOOL an institution of greater wisdom, benevolence and power, than the human mind had ever devised

for regenerating Christian, and evangelizing heathen countrys. He blessd God for the thought which gave this scheme to the world, and beheld in it the true and safe foundation of all Christian labor for the conversion of the heathen. He saw that if the system should be faithfully administerd in the spirit of faith, charity and hope, a Pagan might become in two generations a Christian community. He thankd God for the responsibility laid upon him, for the field of usefulness opend to his view, and for the power entrusted to his hands. He resolvd to dedicate himself in a peculiar manner, as the missionary to heathen children, in the institution of Sunday Schools. And who can doubt, that such a plan would change a heathen desart in fifty years, into a garden of the Lord? Yes, in fifty years the Pagan island hidden in the farthest recess of the ocean might become a Christian community; for the mission ship unlike its predecessors, had borne to those shores the message of truth and love, and had left behind her the mission family, of brothers, sisters, friends and teachers, to live, and labor, and die in the cause of that heathen island. Who would exchange all that the gold and costly fabrics of the merchant vessel, all that the arts and sciences of the discovery ship, all that the power and glory of the man of war could bestow on those islanders, for the bible and the tract, and above all for the Sunday school, borne thither by the mission ship?

It is impossible, my Christian friends not to acknowlege the immense value of the Sabbath school system to the Heathen world. Still less can we question its power and usefulness in Christian communitys. Strange as it may seem, yet I do not hesitate to declare my belief, that it is easier, by the instrumentality of Sunday schools, to make Pagan nations Christians, than to reform Christian communitys, and fashion them anew, after the pure and simple standard of the Gospel. Cast your eye over Christian countrys, and see what a multitude of causes combine to resist and impair the influence of Christian institutions. Behold the universal church broken into hostil, uncharitable, jealous sects. Behold the pride, luxury and wealth that characterize the hierarchys of Europe; and the

worldly spirit, the lukewarmness, the absence of living faith, of ardent hope, of humility and love, that mark too many of the clergy, both in the eastern and western hemispheres. Behold the conformity of professing Christians to the world, in its prodigal pleasures and frivolous amusements, in its corrupt opinions and sentiments of false honour. Behold the wide spread ignorance and degrading superstition; the power of prejudice and the authority of custom; the unchristian character of our systems of education; and the dread of the frowns and ridicule of the world: and we discover at once a host of more formidable enemys to the progress of true religion, in Christian than in Heathen lands. But those very considerations enhance the value of the Sunday school, and strengthen the obligations, which bind us to patronise and promote its establishment evry where. Shall we not then dedicate a large share of time and of talents, of energy, influence and property to the Sunday school cause? Let us now proceed to contemplate the Sunday school system, in three important bearings on the interests of Society; and we shall not doubt the immense power which it wields, and the vast and beneficial changes it is fitted to accomplish. Let us consider it in its effects upon the social, civil and political condition of society, upon literature and education, and upon religion.

The character of Society in all its social, civil and political relations, in Christian countrys, is, beyond all doubt, very far below the standard of the New Testament morals. The Sunday school system is admirably fitted to remodel society in these respects. From such a fountain must flow, with the living waters of eternal life, those streams of purity and health, which are indispensable to the temporal interests of man. Can we doubt that domestic life will be purified, and that all the virtues and dutys, which make it so hallowd a spot, will be elevated and strengthend? Must not social intercourse be distinguishd by more of urbanity and respect, by more of frankness, benevolence and the spirit of conciliation? Do we not believ, that a large amount of folly, vice and crime will be banishd from our land: and that the ravages of that moral pestilence, intemperance, already so successfully resisted, will

be further restraint, and eventuaaly forever stayd? Is it not certain, that the security of life, liberty, reputation and property will be enhanced, in some countries thirty, in some sixty, in some a hundred fold? Who can question, that a spirit of sубordination, unexampled in the history of mankind, will be a prominent feature in the character of society, when deeply imbued with the spirit of the Sunday school system? Do we not know that under such influences, the day is fast approaching when cordial respect for rulers, cheerful obedience to the laws, and frank, magnanimous, benevolent toleration for the opinions of others, will be the ornament and strength of every Christian community? Who can doubt, that before the calm enlightend wizdom, the calm temper and sacred presence of Sunday school influence, the spirit of violence and retaliation, of rebellion and insurrection, of lawless mobs and civil war will be rebuked, and subdued, and cast out forever from among Christians? Because we see with the unclouded eye of faith, shall we not rejoice with the energys of heaven-descended hope, that a purer, loftier, better standard of morals, personal, social and public, shall be among the rich fruits of the Sunday school system? When we reflect on the powerful causes now acting in society, we may dispense with the language of faith, and say in the language of actual knowledge we know that when millions of Sunday school scholars shall have scatterd their sentiments and examples throughout society, they must exercise a great and salutary influence on the principles, character and conduct of public men; on the administration of justice; and in legislativ halls. Nor is it less evident, that the same causes must restrain the ambition, cupidity and resentment of rulers; the selfishness, passions and prejudices of the people; and that a Christian influence, the spirit of peace, justice and love, will regulate the intercourse of governments, and banish war, with its army and its navy, its waste of human life, happiness and property; and all its crimes, miserys and vices, from the face of the earth.

The second point of view, in which we are to contemplate the operations of the Sunday school system, is with respect to education and literature. The spirit of love, purity, meekness

and peace, which breathe through the whole system of the Sunday school must have a lasting effect on the minds and hearts of youth. These would follow them into early and mature manhood, and even into old age. A stronger sense of duty a more active spirit of usefulness, and more enlightened benevolence; a more abiding sense of the presence of God, and a deeper seriousness of character, purer and more dignified sentiments; a temper more amiable and tranquil; and better regulated affections, would be among the obvious results of such a system. Can we doubt then, as a farther consequence, that the taste for reading would be purified and exalted, that conversation would be more intelligent, useful and virtuous; that the correspondence of friends would partake of the same qualitys; and that all the pleasures, and the whole course of life, in the domestic and social circle, in the walks of business, and in public stations, would be stampd with the same characters? These effects would become, themselves, in turn, most powerful causes. Hence we should see a far greater number of well disciplind and highly cultivated minds, more refinement of taste and soundness of judgment, and a greater variety of practical useful knowledge, diffused through the community.

It is impossible not to perceive how deeply, extensively, and durably such a combination of causes must affect the entire character of education and literature. If it were not for the magic influence of habit, and the venerable authority of ancient prejudices, we should look with grief and astonishment on the existing system of education. Acknowledging the bible, as the fountain of light and truth, as the guardian angel of this world, and the guarantee of eternal life; as containing the most venerable and authentic history; the purest and loftiest morals; eloquence the most dignified, commanding and natural; poetry the most sublime, pathetic and beautiful; how should we mourn over the blindness or infatuation, the error of judgment, or the perverted taste, which could banish such a book from the daily education of Christian children? Would it not seem to us little less than ingratitude to the Author of a gift so precious, to see it rejected and the Pagan historian, moralist, orator and poet, eulogised

as of unrivald excelence, and adopted as daily companions to fashion the minds and hearts of Christian youths. If we could free ourselves from the despotic authority of great names, and the tyranny of long establishd customs, with what sentiments should we look on the astonishing fact, that while the Christian Clergy and professing Christians acknowlege the HEROIC VIRTUES OF CLASSIC ANTIQUITY to be not only irreconcilable with, but absolutely hostil to the MEEK AND HUMBLE VIRTUES OF THE GOSPEL, they should UTTERLY EXCLUDE THESE, and should EXTENSIVLY INCORPORATE THOSE into their systems of education.

Let us banish for a moment the idea that the bible is a divine book. Let us regard it as a human composition. Let us take the testimony of the statesman, philosopher and scholar to its extraordinary merits; and should we not expect as a matter of course, to find it inwoven universaly, inseparably, with the texture of every system of education? Are not the Pentatuch, Joshua and Judges, Samuel and Kings, the Gospels and Acts, superior in the truth and value of the facts, in the dignity, gravity and interest of narrativ, to the most celebrated of the classic Historians? Who would compare the laws of Lycurgus and Solon, of Romulus and Numa, to the institutions of Moses: or the philosophy of Socrates, Plato and Aristotle, of Cicero and Epictetus, of Seneca or Antoninus, with the moral code of Jesus of Nazareth? Does the eloquence of Demosthenes or Tully, does the Poetry of Homer or Virgil, of Pindar or Horace, rival the grandeur and magnificence, the pathos, energy and beauty of Moses and Job, of David and the Prophets, of Paul and the Apocalypse? Can we doubt, then, if the bible were a HUMAN book, we should find it carefuly and effectualy embodyd in evry scheme of instruction? And because it is the book of life and happiness, of duty and usefulness, is it therefore excluded? Yes, we behold the astonishing fact, the best and noblest of all books, is proscribd and banishd from its rightful empire, the minds, consciences and hearts of Christian youth. What but ancient prejudices and the slavish habit of not thinking for ourselves, could reconcile us to such inconsistency, to such violation of duty, common sense, and pure enlightend taste? But we know that the children of the

Sunday school, who are to be both the people and the rulers, the parents and the teachers a quarter of a century hence, will never tolerate such a reproach to the Christian character of **THEIR** age. Brought up in the school of gospel truth, purity and love, they will regard it as little less than a denial of their master, to banish the bible from the whole circle of daily education. The very reason why Christians now exclude it, because it is a *divine* book, will be to them the unanswerable argument for adopting it. Superior to the narrow minded, narrow hearted prejudices and jealousys of sectarian religion, they would bring to the question inflexible faith that such a book could do nothing but good. Their's will be the enlарgd wisdom, the enlightend benevolence, which will acknowlege in spirit and in truth, in thought, word and deed, that the New Testament is *the only genuin moral constitution of society, and its principles the only safe and wise foundation of civil and political institutions.* In the same spirit, they will acknowlege that *the bible contains the wisest and noblest, the most various and precious elements of all education and all literature.* This will be their theory, and correspondent to it will be their practice. They will believ, what all our systems actualy and utterly deny, both in theory and practice, that *THE SENSE OF DUTY, AND THE SPIRIT OF USEFULNESS, cultivated on the Christian model are far more valuable than science and learning: and that the AFECTIONS regulated by the same standard, are incomparably more precious than DISCIPLIN OF MIND AND REFINEMENT OF TASTE.* Duty, usefulness and the aflections will be regarded by them, as the foundation and cement of all education. These will be the primary objects; science taste and learning the secondary.

But this influence of the Sunday school will extend far beyond the school and college. It will diffuse itself through the whole circle of literature. The scholars of the Sunday school are to be the critics and poets, the orators, historians, and philosophers of future years. Can we doubt it? when we look at the wonderful progress of the system, within the last ten years in our own country: and when we see that the causes which have carried it onwards, with such unexampled velocity and

power, are as durable as Christianity itself. Shall not then the character of all literature undergo a mighty revolution? Must not the whole department of fiction be changd in its elements and structure: and be especiaaly distinguishd by elevated sentiment and pure morals, the spirit of usefulness and refinement in taste and manners. Will not the orator seek in the Scriptures, the best and noblest motivs to influence the hearts of men: and draw from the inexhaustible treasures of divine truth, a strain of argument, a tone of morals, and a stile of illustration and sentiment which may be sought, but never can be found in the classic page. Shall not the historian, regarding the Bible as the only true foundation for the annals of mankind, resort to its records; as a more simple and dignified, a more impartial, grave and interesting exhibition of human character in nations and individuals, than Greece or Rome has ever produced? And shall not the statesman and philosopher find in the Scriptures, the fountains of a deeper philosophy; of wisdom more enlarged and profound; of a more just, humane and rational policy; and a view of the moral and intelectual capacitys of man, of his power, aflections and destiny more animating and consolatory, than the writers of classic antiquity ever even imagind? The manhood of the Sunday school system shall then behold a mighty revolution in every department of literature. Nor is it too much to predict, that none will be found in that day, to dishonor their talents, taint their moral purity and waste their time, in preserving the trash and licentiousness of Swift, Dryden and Sterne; or in swelling out a body of English poetry with the vulgar and indecent verse of Sommerville, Butler and Prior. The Christian Critics and Editors of that day will either abandon the whole mass of such writers, as irreclaimably vile and corrupt, or they will apply to them the caustic and the knife, with the skill and unsparing severity of the surgeon, when dealing with shatterd limbs, or the malignant cancer.

Let us contemplate the literary influence of the Sunday school system in two other important points of view. The first is that which relates to the Periodical Press. I speak not of **Reviews, and Magazines, and other Journals of a similar de-**

scription; but of our daily and weekly newspapers. Is not the day coming, when Sunday school scholars shall be the Editors of all our Gazettes. I at least doubt it, as little as I doubt that the tide of population will roll onward out of the Valley of the Mississippi across the Rocky mountains to the Pacific Ocean. And when the Sunday school pupils of that day shall be the owners and directors of our daily papers, do we believe that they will tolerate the falsehood, prevarication and concealment, the bitter and contemptuous spirit, the slander, intolerance and ridicule, which brand so deeply and extensively the character of our political journals? Many of them are edited by Christians, all are edited for a Christian community: and yet you might as well look into Shaftesbury, Bolingbroke and Hume for Christian principles, as into their pages for the spirit of the Gospel. There you may find the turbulence and licentiousness of the Athenian populace; the ferocity and arrogance of Roman Democracy; and the very genius of Cavalier and Puritan, breathing out threatenings and slaughter. But, in the political newspapers of our country, are seldom, if ever displayd the spirit of love and humility, of forbearance and forgivness, which breathe so sweetly thro' the pages of the Evangelists.

The other point of view, in which I propose to consider the influence of the Sunday school system over literature, relates to it as reflecting the character of a PEACEFUL People. The readers of a future day, traind up in the Sunday school, will not be satifyd with a literature constructed on *Pagan* models, breathing the spirit of heathen institutions, morals and manners: and deriving its power over the mind and heart, from war and violence in such a variety of forms. They will demand a literature, in accordance with the beauty of holiness, with the ornament of a meek and quiet spirit, and with that love to God and love to man, which are the very sunlight of the Gospel. They will demand a literature, which shall breathe glory to God and good will to man: whose privilege it shall be to honor God, whose duty it shall be to bless mankind; in which shall be displayd all the variety of Christian graces, illustrated and relieved by the contrast, not of vices and crimes,

but of the heathen heroic virtues of war and the warrior. They will demand, and enjoy in conformity with the spirit of that age, what the world has never seen, *a pure CHRISTIAN Literature, preeminently the Literature of PEACE.*

I have said that the Sunday school system was fitted to remodel society in all its civil and political relations, and in every branch of education and literature. Still less can we doubt, that its operations are calculated to breathe a new life, a better spirit into all the departments of religion. The knowlege of the Bible embracing its history and antiquities, its evidences and interpretations, its doctrins, mysterys and morals, would be far more complete and general, than at present. This knowlege would be brought to bear, to an extent and with an efficiency scarcely at all comprehended now, on all the dutys and business of life: and would thus acquire a fulness and accuracy, as rare now, as it will be common then. Such knowlege will multiply and strengthen Christian influences, in every condition of life, and in every aspect of human character. Another important result of the Sunday school system will be found in the immense increase of pious young persons. Youthful piety is not only in a peculiar sense, the ornament of the church; but as the seed and kernel are in the natural providence of God the appointed means for the perpetuation of the garden, field and forest, so are the pious young in his spiritual providence, for the preservation and continuance of the church. No method more effectual can be devised for preventing the growth even of a single congregation in all the graces of the Christian character, than to banish religion from the hearts of its young people, and deliver them over to the selfish practices and impure sentiments of the world. It is equally true of the whole church.

The value then of the Sunday school system to the Church Universal, is absolutely incalculable. Like the beautiful, the pious experiment of infuzing the healthful, invigorating blood of youth into the veins of old age, the Sunday school pours a new life into the wasted perishing frame of a worldly church. It is an obvious result from the two last mentioned effects of the Sunday school system, that the very means of extending

and perpetuating itself will be thus furnishd. The more you multiply scholars under the operations of Sunday schools, the more and in a continually increasing ratio, will you multiply teachers and of course schools: The wonderful reproductive capacitys of the system in these two important particulars remind us of those extraordinary trees in the East, whose branches shooting down to the earth, in circles continually enlarging, become themselves in turn each a parent stock; till a vast embowerd forest surrounds the patriarchal trunk. To all who reflect a moment on the subject, it must be manifest, that as you multiply Sunday school scholars and teachers, you must add evry year to the number of professing Christians, of foreign and domestic missionarys, and of settled clergymen. What a power is thus continually developing itself, for strengthening, animating and extending the church, at home and abroad! What simplicity and beauty in the elements, what harmony in the movements, what beneficence and grandeur in the results of this moral machinery, the Sunday school system! We cannot but be sensible that, with the advancement of the system, religion will command more respect and attention from the world. She has contributed to moderate the violent passions, to disarm the selfishness, and to restrain the impuritys of thousands, who have never professed obedience to her precepts. She has softend the ferocity and controled the injustice of rulers: and has enlightend and refined the very philosophers, who have questioned her divinity and ridiculed her mysterys. So shall she, in like manner, with the aid of her host of Sunday school pupils, spread far and wide in every community a deeper conviction of the power of her motivs, and the benevolence of her spirit, of the truth of her prophesys, the immortality of her hopes, and the glorious destiny of the human race.

The system, of which we are speaking is also well fitted as experience has abundantly testified, to multiply every where in Christian lands, the sources of Christian benevolence: to call out the cheerful giver in evry walk of life, to cast his gift into the treasury of the Lord, from the thousands of the rich, to the *widow's mite*. Who can estimate the amount, which has been

already expended directly in the Sunday school cause, and indirectly through its influence, in all the other departments of Christian benevolence? And who does not see, that thro' the agency of the Sunday school system, evry church in our country must become a Sunday school, a Bible, a Tract, a Missionary Society? And who can doubt, when that shall be done, that evry congregation will be more enlightend, as to duty, more fervent and pure in spirit, more bountiful in charity, stronger in faith, more enlarged in brotherly love, more benevolent in enterprize? Nor let us forget, that when the children educated in the Sunday school, shall have become the fathers and the mothers of another generation, their dutys in domestic life, especialy in the religious instruction of their children, will far exceed in fidelity, zeal and efficiency, all that now exists in the most favord communitys. It is not an overestimate of the wonderful capacitys of the Sunday school system, to say that in the natural order of events, *it* is itself capable of producing *all those other* institutions; but *they*, in the natural order of events, would never produce *it*. The history of the Christian Church demonstrates the latter position: and the former is as obvious, as a matter of common sense can be, which has not been subjected to the test of experience. The Sunday school system in short, is not only a reproductiv system, but generates likewise all the other forms of Christian benevolence and enterprize. It is the seed which contains in itself and exhibits in its successiv developments, the stem and the branch, the leaf and the bud, the fruit, and the perfect seed,—parent of a new race of plants.

Let us close this review of the religious influence of the Sunday school with one consideration more. How little have the Christian world estimated the capacitys for intelectual and moral improvement of the Sailor! How have they underrated his power to do good: and to carry forward with accelerated velocity, all the enterprises of Christian love and obligation! How deeply have they sinned against his rights, and their own dutys! How have they classd him in truth and in fact, even in the missionary enterprise, with the compass, the anchor and the sail, with the winds and the tides! What are they in the

Christian church, but the lost sheep of the house of Israel! And how have we dared to say to them, "it is not meet to take the children's bread, and to cast it to dogs?" How have they said to us, "yet the dogs eat of the crumbs, which fall from their master's table." Those whom the Christian church had outlawd for ages, the Sunday school will gather into her fold. The sailors of future years will come forth out of the Sabbath school, breathing the divine spirit of Christian duty, usefulness and love. They will go abroad, thro'out the world, bearing the glad tidings of salvation; distributing, themselves the Bible and the Tract; and as a flying corps of missionarys visiting every corner of the world, to strengthen faith; to animate hope, to kindle and perpetuate love. All these are the results of the Sunday school system: and who would exchange their moral grandeur and beauty, for all the victorys of the Macedonian, or the Carthaginian; for the triumphal pomp of Roman Consuls, Dictators and Emperors? Who would exchange them for the sublime and the beautiful in Architecture, Painting and Sculpture, for all the splendid achievements of Phidias and Appelles, of Angelo and Raphael, of Rubens and Canova? Who would exchange them, even for the intelectual glorys of the Porch, the Academy, and the Lyceum? I at least, if the Princes of the ancient Philosophy were living among us, would rather see them banishd for life from our shores and all their volumes cast irrecoverably into ihe depth of the ocean, than abolish the Sunday school system.

Let us now turn from these general views of the influence of the Sunday school, to contemplate the Southern enterprise which has assembled us here this evening. And first let us consider our obligations to the American Sunday School Union. Who are they, who feel and are manifesting so deep an interest in the Christian improvement of our Southern country? How few of us have ever seen their faces, or heard their voices! What benefits have we ever conferd upon them, to entitle us to this return? What services have we ever renderd to call forth their gratitude? Tell me what prospect of gain, what scheme of ambition, what improvements in the arts, what advancement of science, has led them to explore

our wants, and provide for our deficiencys. In vain should we seek for their motivs, through the whole circle of literature and business. As the waters, in the vision of Ezekiel, issued out from under the threshold of the eastern gate of the temple, so does the stream, which cometh forth to make glad the garden of the Lord among us, proceed from Christian duty and love in them. And what an illustration is this of the graces that adorn the Christian character! Faith, hope and love are co-laborers in this, as in every other Christian enterprise. And shall we not do our share of duty to them and to ourselves? If a neighbor should offer to assist us in the clearing of our ground, in the erection of our building, in the cultivation of our fields, what but a false pride, or a shame still more false, would induce us to decline his friendship? Let us then, not only rejoice, that those who are anxious to do so much good, not only among us, but for us, have thought of our necessitys; but let us be their zealous fellow laborers. Let us welcome the messengers they have sent to tell us that faith and affection bind them to love and serve us. Let us welcome them more cordially and thankfully, than if they came to make known new sources of wealth, and to open other channels of trade. Let us glory and rejoice in what they have done for others in the North and in the East, in the middle states, and latterly for our brethren of the West. The Vally of the Mississippi was a noble field, rich, various and extensiv, and the streams of their benevolence have overflowd it, like the river of Egypt to fertilize and bless. The same stream is now turned towards us, and shall we not hail its approach, and prepare for its diffusion over the whole surface of our land?

Let us not imagin that the sums, that will be gatherd throughout the Southern country, in aid of the present enterprize of the American Sunday School Union, will, in the least, impair the capacity or the willingness of our people to grant an adequate support to evry other object of pious liberality. The experience of evry Christian community is the reverse. The tens of thousands drawn evry year from the population of the United States by the American Bible Society, the American Sunday School Union, the Domestic and Foreign Mission-

ary Society, and many other kindred institutions, never have been either thought or perceivd to interfere with the numberless claims on private and social charity. Have they not, on the contrary, enlightend the public mind on the duty and importance of contributing bountifuly to all such objects? And has not the opening of these great fountains of the waters of many blessings, given a new life to many a stagnant spring, and accelerated motions to many a languid stream? We may rest assured that the Southern enterprise will lead to the establishment of hundreds of Sunday schools among us; that thousands of the most useful and interesting books collected in their librarys, will instruct and purify a multitude of children; that vast numbers of youth, and indeed, of the ignorant in every condition of life, will be gatherd into those schools and blessd with heavenly knowlege; and that very many persons will be led to dedicate themselves as teachers of the numberless destitute throughout our land. Who does not rejoice, when he reflects on the hundreds of parents, that will be invited to give up their children to the Sunday school, and to become teachers themselves. Who is not gratified at the thought, that hundreds of parents will be drawn out to expend thousands on these precious institutions, rather than in the improvement of property or innocent pleasures? Those who have never heard of the subject would readily believ, and experience testifys that common schools become more efficient, and common education more desirable and profitable, in proportion as Sunday schools flourish. These furnish variety to the mental employments of children, and bring them acquainted, in the course of studys, with a great number of valuable and interesting facts. The Sunday school librarys give a favorable direction to the taste for reading in children; they cultivate in them purer and higher morals; they contribute greatly to the regulation of their aflections; they inculcate a spirit of industry, attention, and subordination and exercise a very considerable influence in the formation of their habits of thinking and reasoning. And is it possible, that a system, which is able to put forth such power over the mind and character, should not extend its influence through the whole circle of instruction, and, espcialy, in the first instance pro-

duce the happiest results in favor of common schools and common education. If no other effect were produced, than to bring the teachers of day schools to be, as they frequently are, teachers of Sunday schools, a very important point would be gained. This would give us new securities for their fidelity, patience, cheerfulness, self-command, and self-improvement. Can we doubt that great advantages will result from the establishment of Sunday schools to the cause of public morals, of social order and of manners, indispensable to the intercourse of Society? May we not reasonably expect, that an influence so decidedly pure, wholesome and benevolent, because eminently Christian, must contribute powerfully and extensively to banish from our country such sources of misery vice and crimes, as are found in the gambling house and the race course; in the theatre, opera and masquerade; in dueling, intemperance and lottery? Shall not character, both private and public, be every where purified and elevated? It is equally certain, that a sensible effect will be produced on lukewarm and decayed churches, and societies, and that a new life will be infused into them, under the progressive influence of Sunday schools. We may rest assured also, that the ministry will become more faithful and active, will interest themselves more in the improvement of the young people of their congregations, and will become better men, and more evangelical in their preaching. These influences will pervade the whole circle of pastoral duty, and must extend and improve all the relations, which subsist between the clergyman and his flock.

It would seem as a manifest conclusion from all that has been said, respecting the happy influence which hundreds of new Sunday schools would exert throughout our Southern country, that all the benevolent institutions, which are strengthening and adorning the Christian church among us, would be improved in their resources, activity and usefulness. Bible, Tract and Missionary Societies, the Temperance Reformation, and the cause of Peace, would receive new impulses from the multiplication of Sunday school teachers and scholars. Nor must we forget, that the influence of the Sunday school is not confined to those, who are its immediate subjects; but that the whole community

share more or less in its beneficial operations. Parents, brothers and sisters, relations, friends and neighbors, all in turn, in a greater or less degree, sooner or later, derive advantages from the action of Sunday schools. As the scholars, advancing in years, go out into the world, and mingle in its duties and business, the community and the church, public stations and the various institutions of society, the nation and the world are blessd by their example.

May we now extend our view from our own state, and our own section, to the Union at large, and discover in the efficient harmonious operations of the Sunday school system, throughout our land, fresh and powerful causes to strengthen the bonds of our union. Diversitys in climate and interests, in manners and customs, in pursuits and domestic institutions, are elements of jealousy and discord, only when diversitys in *important principles* array men against each other. If instead of twenty four Republican Governments, in the States of our Union, a third were monarchys, another third aristocracys, and the remaining third Democracys, such a Union as ours never could have existed; what but the sympathy of principles, bound Protestant to Protestant in every State of Europe: and created *an immense society, pervading all the principal nations, without the forms of a government*, but with all the strength and consistency of a substantial organization? What but the sympathy of principle, pourd crusade after crusade on the shores of the Levant; and led the nativs of Ireland, Poland and France to the fields of Revolutionary America? And shall not the deeper, nobler, purer sympathys springing from the cooperation of ten thousand Sunday schools scattered evry where, bind us together as one people, by the strongest and most durable of all bonds, those of Christian duty and fellowship. The day is fast coming when the people of these United States shall acknowlege the morals of the New Testament, as a higher and holier rule than that of the Constitution, as the fundamental law of all their institutions; as the only true and inexhaustible fountain of liberty and happiness; of their independence as a nation, and of their Union as a family of States. And when we glance our eye over the endless variety of forms in which the Sunday school

system acts upon all the civil and political interests of Society, on literature and education, on the church, and on all the enterprises of Christian benevolence, we cannot doubt that it must exert a mighty influence in strengthening and perpetuating our Union. I regard that Union, as I trust I ever shall, as the most important branch in the administration of God's moral government of the world, as the most highly finishd part of the delicate and complex machinery which is moving and acting every where, for the literary and religious, the civil and political regeneration of evry people. O! that my countrymen would take this enlarged, this solemn view of the moral capacitys, of the dutys and destinys of the American Union! Then would they hail the Universal establishment of Sunday schools, as among the wisest and noblest achievements of sagacity, benevolence and patriotism. Then should we begin to realize in our land the vision of the prophet, when he saw "a pure river of water of life, clear as crystal, proceeding out of the throne of God," and on "either side of the river the tree of life," whose leaves are for the healing of the nations. Then should we indeed behold "the sun of righteousness arise with healing on his wings;" whilst in the beauty and melody of the moral world, as displayd throughout our happy country, we should realize the loveliness of Milton's landscape.

" Sweet is the breath of morn, her rising sweet
 With charm of earliest birds; pleasant the Sun,
 When first on this delightful land he spreads
 His orient beams on herb, tree, fruit and flower,
 Glistening with dew; fragrant the fertil earth
 After soft showers: and sweet the coming on
 Of grateful evening mild: Then silent Night,
 With this her solemn bird, and this fair moon,
 And these the gems of heaven her starry train."

I have said that the Sunday school is only a part of the complex and mighty machinery, which is propelling mankind onward in the career of moral improvement, with unexampled power and velocity. The combined movments of hundreds of thousands in Bible, Tract, Missionary, and Sunday School Societys, and in the cause of peace, temperance and education,

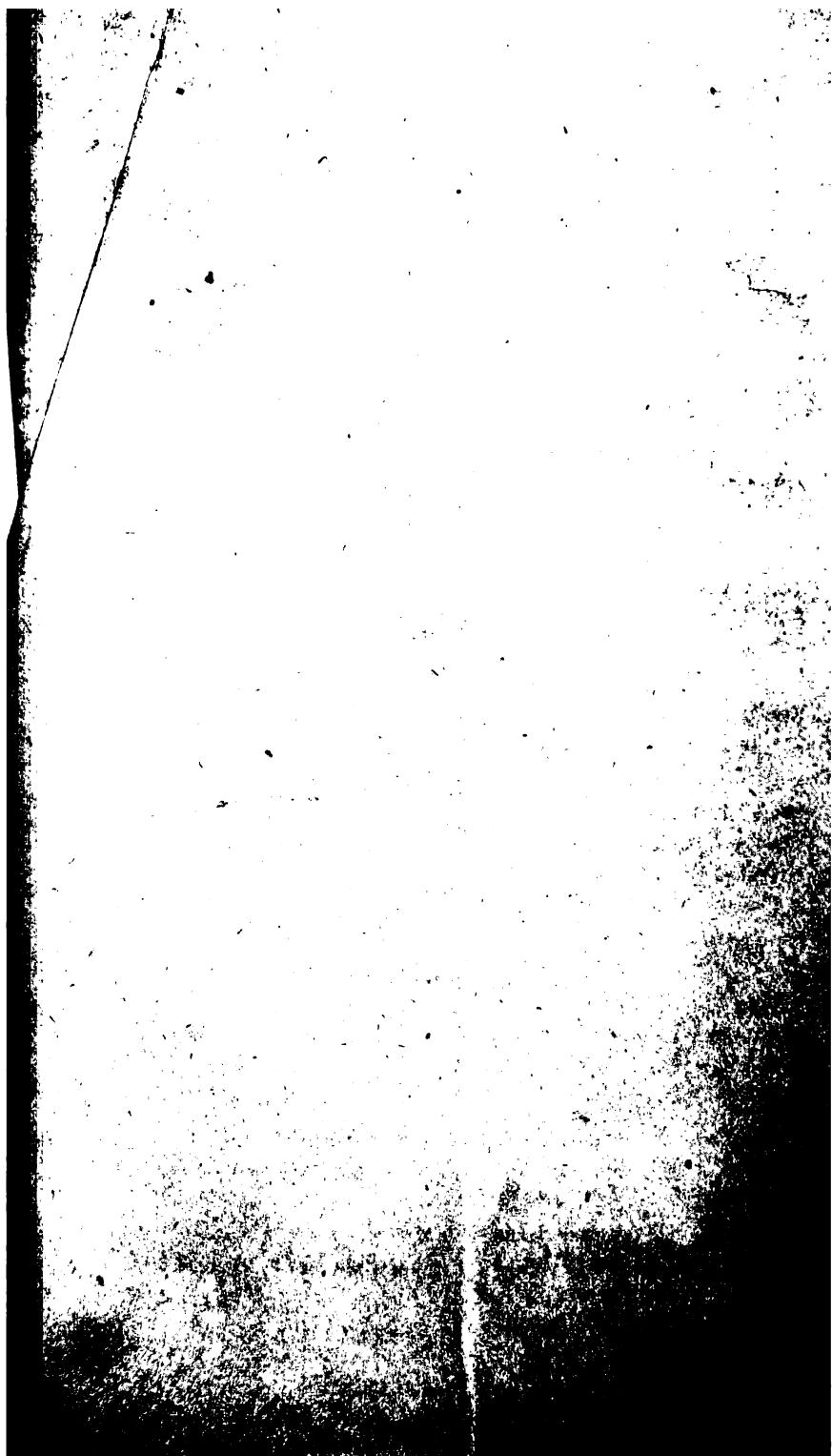
are exerting an all pervading inconceivable influence over the dutys and interests, the relations and institutions of Society. But the Sunday school is the only genuin exhaustless fountain of supply to all the rest. From the tens of thousands of Sunday schools, scatterd evry where through Christendom, are forever flowing the living waters, that bear abroad over the whole face of the land, fertility and beauty, the wealth of the harvest, and all the varietys of orchard and garden. Would we image to ourselves, by a paralel in the natural world, the inestimable value of Sunday schools, let us turn our eyes to the Vally of the Mississippi, abounding in such a diversity of the grand and the lovly, of the rich and the useful, in the productions of nature. Let us then consider the East, the incomprehensible extent to which that region, a mighty empire in space, is indebted for the blessings and enjoyments of its inhabitants, to the never failing supply of waters, which coming from the Rocky Mountains and the range of the Alleghany, are gatherd into one channel and pourd out into the Gulf of Mexico. Let us then conceiv the divine command given, that all those tens of thousands of springs should be dried up, and yield no more the overflowing streams, which make that region a "theatre of wonders." Let us imagin the mournful procession of waters, descending for the last time from the hill to the vally, from the vally to the plain, from the plain to the ocean. The last wave has mingled with the salt sea. The countless azure lines, that waved every where, in all the variety and gracefulness of the curve, are seen no more. The babbling of the brook, the soothing murmer of the streamlet, the rush of the rapids, the thunder of the cataract, and all the wild melody of waters are heard no more. Instead of those lines of azure, we behold thousands of naked channels, black with the bed of rocks, bleachd with the sand, or brown with the fallen leaves of a premature autumn. Instead of all that sublime and afiecting music of rill, and waterfall, and river, nature is silent as amid the Dezart of Sahara; for the leaf has droppd from the tree, the beast has perishd in the forest, and the song of birds is heard no more on the hill or in the grove. Such would be, to the hopes and destinys of the moral world, the abolition of the Sunday

school system, after it shall have attain'd the universality and perfection of its influence.

I have said that we are actually unconscious of the grand movement that is going on through the agency of Christian social enterprise for the moral regeneration of man, for the reconstruction of government, indeed of all the political and civil institutions of society. To what shall we liken it, but to our utter unconsciousness of the reality of some of the most wonderful phenomena in the natural world? We know, because the certainty of mathematical science does not permit us to doubt, that each of us moves evry day at the rate of a thousand miles an hour, with the revolution of the earth on its axis. Again, we know, for the same accuracy and skill leave not even a shadow of doubt, that each of us moves with the earth in its orbit, about a million of miles every day that we live.. So marvelous does it indeed appear, that we may almost be said to know, yet not to believ it. And when we look abroad through the world and behold the employments of the despot and monarch, of the legislator and diplomatist, indeed, of the public men of all Christendom, how manifest is it, that they have not yet begun even to think of the great revolutions which Christian enterprise is preparing for the whole world. Engrossd by their views of personal selfishness, or ambition ; by their plans of national aggrandisment of party triumph ; by their schemes, in the aristocracy and the monarchy, to keep the people enslaved, in the Republic, to win and abuse their confidence, how insensible are the Rulers of Christian countrys, to the mighty changes, which the unsearchable wisdom of God is maturing. The monarch on his throne, the nobility in their palaces, the judge in the temple of justice, the statesman and orator in the senate chambers of nations, the conqueror at the head of a million in arms, the naval commander amid the glorious achievments of Aboukir and Trafalgar, all, all are unconscious of the simple silent process, which is rapidly developing this gigantic power. The navigator traverses the vast Pacific in his voyage for the encirclement of the globe. How little does he know, how little does he realize the wonderful works of creation, that are ever going on beneath the surface! He understands something of

the sun, and the moon, and stars above, of the winds and the storms and waters around him; but the secrets of the great deep are invisible to his eye, mysterious to his comprehension. What a striking analogy exists between him on the boundless Pacific, and the Ruler of nations, looking abroad from the heights of ambition and power, over the surface of Society! Whilst he is employed in arranging the interior details and harmonizing the external action of the machinery of government, I see that he does not even suspect the existence of a system of influences, which descending to the very depths of Society, are building upwards the coral islands of a new and better order of things. I behold the storms of ambition tempesting the deep; I behold the waves of popular tumult dashing in terrific agitation over the surface; but I know that millions of unseen agents are silently, but unceasingly and irresistibly at work beneath the very surface. I know that in depths where the howl of the storm is never heard, where the conflict of waves is never felt, they are forever building upward, and that in due season, according to the wise appointments of Providence, their eternal edifice will appear above the subject waves, glorious in majesty, power and beauty.





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